K Boehme (A.)

A CONSOLATORY TREATISE OF THE FOUR COMPLEXIONS,

THAT IS,

AN INSTRUCTION IN THE TIME OF TEMPTATION

For a sad and assaulted heart;

SHEWING,

Where-from sadness naturally ariseth, and how the assaulting happeneth: hereto are annexed some consolatory speaches exceeding profitable for the assaulted hearts & souls; written out of desire [to profit] *March* 1621.

By the Teutonicall Philosopher,
JACOB BEHMEN.

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The Preface to the Reader.

F all the works of *Jacob Behm*, this is one of the leaſt in bulk, but not in worth. Much and important matter lies here inclos'd in a narrow room. Beſides, this Paradiſe of uſefull truths ſtands not guarded by a fiery Cherubim hindring the Readers acceſs, and dazling his eyes with a flaming ſword of obſcurities.

I ſpeak not this to impute as a crime to our divine Author his uncouth Phraſes, not affected, but enforc'd by the matters remotenes he writ of from human imagination, the Dictator of al expreſſion in

mans language. *Plato's Idea, Aristotles Intelechia, Trismegists Æon & Crater, Zoroasters Intellectiles, Fynges*, the *Cabalists Hochmah* and *Binah* are words to this day not understood by many, yet not laught at by sober men; as non-sense; the *Chymist*, *Logician*, *Physician* are (for sparing circumscriptions) allow'd a coynage of termes of Art, which pass for current in their severall jurisdictions, the mechanick, or other meaner Artisan is not debarr'd of this privilege; and shall a man rapt up into the third Heaven, where he heard ἀῤῥήματα ἄλαλα things beyond human expression, be deem'd a Barbarian, because he cannot appareil his wisdom in the *Bas Almain*, and Lawyers French, spoken by the generality of mankind? He

He wanted neither desire nor endeavour to have spoken to the meanest capacity, he did not, like some Spirit-pretenders in these times, upon his being acquainted with Truth in a more excellent way, decry and undervalue those other gifts of skill in nature and tongues acquir'd by a blessing upon mans industry, by which as serviceable handmaids the Noble *Sophia* may be attir'd in a garb best suited for human converse. 'Twas his wish express'd somewhere in his writings, that if it had pleas'd God, his education had given him better skill in the learning and tongues of men, for then sayes he, *I might perhaps have better suited those divine manifestations to the common apprehension, many of which for want of*

that enablement remain lock'd up in the Magick language of the Spirit, and will ſcarce be underſtood by any but men skill'd in that Dialect.

Hence comes that unuſuall difficulty many are ſo much ſtumbled at in the works of this Author, eſpecially in thoſe tranſlated into other tongues, in which the Interpreters out of a juſt fear of wronging his notion, having religiouſly followed the Oracles Counſell [*Barbara nomina ne mutaveris*] they have prov'd to be like *Ariſtotles Acroams* ἐξωτερικὰ καὶ ἐσωτερικὰ, extant in part only, the *Dutch* made *Engliſh*, but in the Magick each man left to his own skill. Yet by this are we ſet upon even ground with thoſe of his own Nation, and to have done more,

more, had been not ſimply to tranſlate, but interpret.

He that will in any Author whatever joyntly perform both theſe offices under one name, had need of a double ſufficiency. Firſt, He muſt be a bilinguiſt, a perfect Maſter in the Idiomes of both tongues he hath to deal with; as for an *Engliſhman* to make *Demoſthenes* ſpeak *Latin*, it ſuffices not to get by rote his *Cambden*, and *Lillies* Grammer, and to have his head ſtuff'd with Vocabularies, but he muſt know the whole guiſe of the Countrey, and forms of elegance moſt in faſhion in the ſeveral times and places of the Books double nativity by edition and tranſlation; his not being an abſolute free Deniſon of both, may make him defraud the

Reader he takes pains for, ſometimes of the ſenſe, but very often of the chief grace of his Authour. Secondly, He had need have, beſides the tongues, a double portion of his Authors Spirit, elſe he will oft give us his words without his ſenſe; the Lions skin ſtuff'd with ſtraw inſtead of *Hercules* that wore it.

But he that will be this Authors right *Trucheman*, muſt be a trilinguiſt at leaſt, skill'd no leſs in the language of Angells than in the *Dutch* and *Engliſh*, for want whereof much of the writings, not of this mans only, but even of Scripture Penmen, are in ſome parts rather clouded than clear'd by tranſlations.

For my own Part I pretend to no great expertneſs in any of the three,

three, yet have not been as to this work without good helps in all; in the *Engliſh* from my birth in *Sparta*, and education at *Athens*; in the *Dutch*, I eek'd out my own skill with the advice of a learned man of that Nation, one of our Society of *Peter-houſe* in *Cambridge*; for the Angelique, my way was a little ſmoothed by my former Peruſall of this Authors other original writings that ſpeak the ſame language.

Yet hath the rare occurſe of thoſe Idioms in this manual, together with its brevity, been my chief encouragement to undertake it, leaving the grand body of his Divinity to the greater knowledge and paines of that publick ſpirited gentleman who hath already enrich'd our Nation with

ſome of his larger volumes, and not yet weary of well-doing, is in travell with more.

As for the matter and ſcope of this diſcourſe, 'tis to ſhew each complexion its good and evill, temptations and remedies.

I know his Colloquies with *Black-John* in the melancholy will make ſome men ſmile, eſpecially our *Atheiſt* and *Sadducee*, that laugh at the thought of a God, Angell, Soul, or Devill, and know nothing of the joyes of Gods Kingdom, or thorough what a wilderneſs of tribulations 'tis arriv'd to; and how that roaring Lion that goes about daily ſeeking whom he may devour, failes not to uſe all meanes of continuing the ſeparation 'twixt the Soul of man and that rock whence

whence it was hewn, and where he cannot, by fraughting their veſſell with helliſh or terrene appetites and cares, keep God out of all their thoughts, ſtrives to beget ſuch an Idea of him in the imagination, as may juſtly render him a prick in their eyes, and thorn in their ſides; which is no hard task for him to perform with many ſad ſoules in all religions that give more credit to human ſurmiſes than to Gods oath [that he hath no pleaſure in the death of a ſinner] with thoſe cleer Evangelick Oracles, that [God would have all men to be ſav'd and come to the knowlege of the truth] and that there is joy in heaven over one ſinner that repenteth.]

This of deſpair hath been even in

in our dayes a Rock many have been ſplit upon, and the hand of the Devil oft very viſible in ſeductions of this nature: we need not wonder our Author ſhould ſtore us up ſome proviſion of adviſe for ſuch a neceſſity, and in particular a weapon offenſive as well as defenſive againſt thoſe aſſaults.

It's true, his Replies in conflict with that wicked Spirit may ſeem at firſt to have ſomewhat of gall, but we may take notice he both ſhewes how effectual a weapon this of contempt is above all other for repulſing this enemy, beſides advizes an abſtinence from this bitterneſs but upon important neceſſity.

The Devill (ſayes he) *is a proud, arrogant Spirit: in his viſible terri-*

fying

fying apparitions you cannot better get quit of him than by a bold defiance and contempt. As oft therfore as by his frightning appearances & discouraging suggestions he endeavours to drive thee to distraction or self-murder, flinch not an ace at his presence; but meet him with a stout courage, and upbraid him with the memory of his lost glory and present shame, how of a glorious Prince in heaven he is fall'n to be an infamous hangman in Hell. This is a bitter pill, he is not long able to digest, two or three doses of it, will say hard to set him a packing; but use it only as a necessary evill, in cases of grand terror, otherwise do not by such bitter mockings bestorm thy own Spirit, and add new affliction to the calamity of his fall.

This

This inoffensive carriage, even to the Devill himself (like that of the Archangell *Michael*, not reproaching him with railing accusations, and our Saviours not refusal so far of gratifying them in their moderate request, as to qualify their grief for the loss of their Nobler habitation, by a Permission to enter the foul carcasses of the Swine) shews in the man and his doctrine an unparalleld mildness of spirit, scarce visible in the writings or practices of any that now pretend most to the Gospel. First, we think it lawfull, nay an act of godly zeal, to spit all our venom in the face of the Devill, and then every contrariety to our humours, opinions, interests, looking like him, and presum'd to have much of the Devill

in

in it (though indeed of Christ) must be serv'd with the same sauce.

Lastly, if any be offended with the ill savour the Devill leaves behind him, when he flies away in a fume, he may know that *Melanchthon* a grave Author reports the same circumstance of the same Spirit or one of that Regiment being flouted away by *Luther*, and some others, that when a Devill comes off with shame in such an assault, he becomes a laughing-stock to his fellow-Devills in the air spectators of the combat, S. *Paul* affirming 1 *Cor.* 4. 9. That we are made a spectacle to Angells as well as to the world and men; Now the Passions of mens souls oft reflecting their Images so cleer upon their bodies in colour,

lour, geſture, and ſome other more groſs demonſtrations, why may not the perturb'd imagination of a wicked Spirit produce the like ſymptomes upon its aërial Vehicle.

Much more reaſon in nature might be given to aſſert the probability of Such a *Phænomenon*, but that the Book's ſhort, and the Preface muſt not be long.

I commend thee to the grace of God in a ſober uſe of theſe diſcoveries of thy ſelf.

Ch. Hotham.

7 JY 65

CHAP. I.

Of the cauſes of fear or ſadneſs: what the aſtoniſhment and anguiſh is. [about ſpirituall things.]

ALL ſadneſs and fear, wherewith a man terrifies and amazeth himſelf, is in his inward man from the ſoul; for the outward Spirit which hath his original from the Starrs and Elements is not in this ſort troubled, becauſe he lives in his Mother which bore him: but the poor ſoul is with *Adam* entred into a forein harbour, *viz.* Into the Spirit of this world, wherewith the beautifull creature is veild and captivated as in a darkſome priſon.

Now the Spirit of this world hath four ſorts of lodgings, wherein the pretious

pretious jewell is shut up. Of these four, there is but one principally manifest to one man; as 'tis with the four Elements, which every man hath in himself, and is himself the same being, except his soul, which is not of that Essence, though it lie as a prisoner in it; and of these four lodgings, or Images, one only hath the predominance in his life; the names of them are as followeth;

1. *Cholerick.* 2. *Sanguine.*
3. *Phlegm.* 4. *Melancholy.*

1. The first, *viz.* the *Cholerick* is of the feavers property, causes a stout courage, hasty anger, swelling pride, self-willedness, mindlesness of others; This image shines after the outward world, in a side-light, labours after the power of the Sun, and will alwayes be a Lord.

2. The second, *viz.* the *Sanguine*, is after the nature of Air, subtill, friendly, cheerfull, yet not of a stout courage: it is mutable, and easily moved from

from one thing to another, receives naturally the Starry properties and knowledge into her essence, its pure and chast, and brings great mystery [of knowledge] into her understanding.

3. The *Phlegmatick* is after the waters nature and property, fleshly, rude and soft, of a feminine will, of but a reasonable comprehension, yet holds fast what it hath once attained; knowledge must be infused into it by teaching, for she finds it not in her own root. She takes all in good part, troubles not her self with grief, hath a glance of light, is neither extremely sad or merry, but is altogether of a middle and common temper.

4. The *Melancholy* being of the earths nature and property, is as the earth, cold, frozen, dark, and full of heavine's, hungry after the light, alwayes fearfull of the wrath of God.

For the Earth and Stones are on the outside of the Eternall essentiality

(*i. e.*)

(*i. e.*) are comprehended or captivated in the kindled desire in the *Fiat*, both according to the property of the anger and love; the good and evill are in them mixt one with another; the Good stands in a perpetual fear of the Evill, which make a perpetual flight and pursuit: as 'tis to be seen in metalls, whose Tincture is good, but the body altogether earthly, evill and of an angry corrosive nature; whereupon the Tincture of the Metalls, as soon as the malignant starry influence toucheth it, would fly from the earthly and uncenter it self from it; hence comes the growth of the Metalls, for their Tincture drives their desire out of it self, and desire to fly away; but receives in the desire such a corporiety as the spirit or desire it self is, hence ariseth the Metallick body.

The Melancholy nature is dark and dry, yields little corporiety, consumes and corrodes it self inwardly in its own being, remains constantly in the

the houſe of mourning, and even when the Sun ſhines in her, yet is ſhe in her ſelf ſorrowfull, ſhe receives indeed ſome refreſhment from the Suns glance, but in the dark ſhe is alwaies in fear and horror of Gods Judgement.

Obſerve here further, the nature of the ſad minde.

IF this Complexion hath predominance in a man, ſo that it be his proper complexion, then doth the poor ſoul as the pretious jewell inhabit this houſe; and muſt during the time of the life (if ſhe hath not yet fully attained the light of God in herſelf) help herſelf with the glance of the Sun, ſeeing the Divine Light-eye was in *Adam* ſhut up to her in the earthly property into which ſhe entred. The Soul hath in *Adam* ſuffered the complexion, as alſo the Spirit of the great world, the Starrs and Elements, to enter

enter into her; which during the time of this life, dwell intermixedly the one in the other; the Soul in the complexion, and the complexion in the Soul, yet one of them comprehends not the other essentially: the Soul is deeper than the outward Spirit, though in this life they hang upon each other as the inward and outward world, neither of which yet is the other, so likewise the outward Spirit is not the Soul.

Know further, that, The Soul is in her substance a Magicall fire-fountain or property out of God the Fathers Nature; a vehement desire after the light, as God the Father from eternity, with a most intense longing, desires his heart, to wit, the Center of light, and in his desiring will, begets him out of the firy property, as the light is now usually born out of the fire.

Now, there can be no fire, but there must be also there a root for the firy

firy ſubſiſtence, to wit, the Center or image to Nature; this the ſoul hath alſo in it ſelf, and burns out of the Image to Nature [or the Naturall complexion] to wit, out of the dark world which in her fountain of deſire drives it ſelf till unto the firy property, then deſires it the liberty (*i. e.*) the light, as in the Bock of the threefold life is expreſſed.

So then the Soul being a hungry Magicall Spirit-fire, deſires ſpirituall eſſentiality and power wherewith ſhe may nouriſh and preſerve her fire-life, and ſtill the thirſt of her firy fountain. Now 'tis well known, how that ſhe hath with *Adam* in his diſobedience entred into the Spirit of this world, and eaten of it. Whereupon Chriſt became a man in our eſſence, that he might bring her again thorough the Center, and thorough Gods fire into his light, namely into the world of meekneſs, which in the perſon of Chriſt was

was actually; but our soul seeing that from the mothers wombe it remains involved in the Spirit of the great world in the Complexions, it eats from the very birth, yea, even in the mothers wombe, of the Spirit of this world.

The Soul eats spiritual meat, namely of the Spirit of the image of the complexions, not altogether their essence, but Magically: it is the kindling of their fire. The Complexions in the soules fire become soulish [or of a soular property.] They are as wood and fire to each other: understand by wood, the Complexion; by fire, the Soul. Now the fire must have fewell, *viz.* Either the outward complexion or a divine essentiality of Gods Nature; of one of these must she eat or dy; but 'tis not possible for her to perish, seeing she is a desire, and where there is a desiring, there is also a being; the desire makes a being to it self.

By

By this we understand whence ariseth such a difference in the wills and actions of men.

For of what the Soul eats, and wherein her fire-life is kindled, thereafter doth the life of the Soul exercise her Regiment.

Goe's the Soul out of her complexion into Gods Love-fire into the heavenly essentiality (which is Christs corporiety according to the Angelicall light-world) then eats she of Christs heavenly flesh, of his eternal essentiality, of the mildness of the Majestick light, in which the fire of God the Father, in the glance [resplendence of the light] makes a Tincture in the same essentiality in the water-fountain of everlasting life whereof Christ speaks, saying, that he would give us such water to drink.

Of this water doth the souls fire eat, as of Divine, heavenly, essentiality, which in the Tincture is converted into heavenly and spiritual blood,

whence ariseth in the Soul a Godly will, wherewith she compells the body to do that which according to its own inclination and spirit of this world, it would not do; in such souls the Complexion rules not, but remaines only in the lower fleshly nature, exercises the Regiment, as to the outward body onely. The man enquires after Gods Word, and hath alwayes an unceſſant longing after God; his desire is ever to discourse of God, would always gladly tast more of Gods sweetness, but is clouded and hindred by the Complexion; in so much that he lives in a continuall combat. The Soul fights againsts the Complexion (for they are here linked together in one band) and the Complexion against the Soul, it would ever gladly enter into the Souls fire, and kindle it self, and obtain a life in it. For when the Soul eats of Gods Word, the complexion according to the outward life becomes powerless, and as it were a Captive,

captive, th ugh it live in it ſelf.

But the ſoul is ſo ſtedfaſt and faithful before Gods Love, which alone comes to her help [in the combat] that oft when ſhe eats of Gods Love, and eſſence, ſhe induceth a triumph and a Divine taſte into the complexion it ſelf, that the whole body begins to be rouſed up into a trembling and height of joy, as Paradiſe were now approaching; but his condition proves not durable; for the ſoul is ſhortly after overſhadowed with ſomething of another nature, which is inſinuated into the Complexion by the outward imagination from the Spirit of the great world, whereof ſhe makes a looking-glaſs, and begins to contemplate in it with her outward imagination. Thus goes ſhe out from the Spirit of God, and is oft bemired in the dirt, were it not that the Virgin Wiſdom of God ſhould call her again to converſion; which is here ſet down as a Looking glaſs for ſouls.

Further of the Complexions.

WHen the Soul imagines into the Complexion, and eats of it, and turns herself from Gods Word and Will, she then doth after the property of the Complexion; she embraces all whatsoever is injected by the Starrs unto the Complexion, all that the Spirit of the great world brings into the complexion by its imagination. She empoysons herself thorough the desire in the complexion in the whole outward Nature, in all that the world doth in words and works. Such matter as this the desire of the complexion brings into the soul-fire, [or its fewell] and the Soul-fire burnes [or feeds it self] therein. Here we see how all evill deeds and works burn in the fire of God the Father (in which the Soul consists) what is not agreeable to Gods Love, that cannot the Love receive. Here find we likewise what and how sin is, how Gods anger is kindled when in the burning or life

life of the ſoul ſuch abomination as a man works is brought in to him, which withhold the Soul from Gods Love, and make the Soul-fire ſtark-blind to Gods Wildom and Light.

For the Spirit of God enters not into the fire burning or life of the abomination, till the Soul again goes out of it, and bathes it ſelf again in the water of the eternal Life, which comes to paſs thorough a ſerious repentance: then is the Soul renewed again in the fire of Gods mildneſs, as a new born child, and begins again to drink of the ſame water and lives in God.

CHAP. II.

Of the foure Complexions in particular, with their properties; what the Soul and the whole man doth, kindles her fire-life meerly from the complexion and influence of the Starrs.

Of the Cholerick.

IS the Souls-life clothed [encompassed] with the *Cholerick Complexion*? then is she *Firy*, *Furious*, *Haughty* and *Fretting*, makes also to it self a body of a temper correspondent, *Leane*, *Malignant*, subject to *fury* and *wrath*; and if the Soul imagine therein, then doth she yet more vehemently kindle and enflame the complexion, the Soul it self being of a firy Nature. Then become these following dispositions operative in such a man, *viz. Anger*, *Pride*, *an ambitious desire*, *with power*, *and high-mindedness*

mindedness to bring all men in subjection under him; he is *an insulter* over [despiter of] those that are in misery, and *a Tyrant* over those that are in subjection to him; he cares not though he die in anger, except it come to pass, that the Starrs hinder, which oft joyning themselves with the complexion, lay a barr in the way, and hinder many things.

There is great danger in this complexion, if the soul live according to the outward imagination, and the bond is the harder [stronger,] there being one fiery essence linked to another.

The fierce Devill hath a powerfull approach to this complexion, for the fire's property is his servant; the Devill is also proud and envious, so is this complexion. O how hardly is the soul freed, if she be once thorough kindled and enflamed in this property; the Devill needs not assault her with temptation, she danceth willingly after his pipe. She is not easily sad, because she hath a fiery light in her complexion, and thinks al-

wayes that 'tis the Divine light, and her wayes are holy and good; but as long as the soul goes no higher than the complexion; tis a proud, envious, wrathfull, violent, oppressing will or Spirit.

She desires in her pomp to make a glorious [show] out of her fiery complexion, and in the height of her pride and arrogance will be reputed holy.

O thou Devill in an Angells shape, how dark art thou when the fiery glance of thy complexion comes to be put out by death?

CHAP. III.

Of the Sanguine Complexion.

THe Sanguine Complexion is milde, lucid and cheerfull, after the Airs property, easy, gentle, and lovely, and resembles much the [inward] life [whence these properties flew into the outward man.]

If

If the ſoul be clothed with this complexion, and will fix her imagination and life in it, then doth ſhe demean herſelf friendly, is alſo ſubtill, deſirous to try many things. It likewiſe comes to paſs: whatſoever the conſtellation modells forth, ſhe experiments it in her complexion. She is naturally cheerfull, yet ſoon amaſed at the terrors of the fires power; but in herſelf, ſhe is great in her own conceit; without advice. The complexion gives her a ſharp underſtanding according to the outward ſpirit. She doth not ordinarily tranſgreſſe thorough anger. She is ſeen lifted up into a height of ſpirit, and as ſoon again caſt down, as the Air eaſily moveable. She muſt look well to herſelf, the Devill is much enraged againſt her, being not able to get much advantage againſt her [but] he endevours to perplex her with variety of imaginations, that ſhe may not fix her thoughts upon Gods Kingdom. He repreſents ſtrange things to her fancy for her to ſpend her time in, and ſhe herſelf delights in various ſtudies. The

ſtarrs inject their imagination into the Air; and from hence her fancy is filled with many ſtrange wide-wandring thoughts.

The man converſes humbly, friendly, candidly, and peaceabl, with all men; yet doth the Devill ſet on his enemies againſt him, whence he muſt ſuffer much, but glides eaſily, like the ſoft Air, thorough all, and ſeldom is he troubled with much ſadneſs.

For he having no firy complexion burning within his heart, the firy terrors cannot much corrode his vitalls; only let him be carefull to preſerve himſelf from unchaſtity and Idolatry. for els by their means the Devill will find an ingreſs into his complexion.

CHAP.

CHAP. IV.

Of the Phlegmatick, or watry Complexion.

WHen the ſoul is clothed with this complexion, and ſwells up the principle of her life with it, ſhe is of a dull, heavy, ſwiniſh and rude temper of life and converſation, moſt perverſe and careleſs, of a groſſe corporature, ſlight underſtanding, yet capable, through teaching, of any ordinary skill; If ſhe be not inſpirited by the *Lunar* influence, ſhe prove an arrant blockhead, yet by the ſame influence becomes moſtwhat inclinable to wickedneſs and injuſtice.

A man may make any thing out of this complexion; the watry ſpirit takes any Tincture to it ſelf, be it good or bad; this complexion makes likewiſe a hypocriticall pretenſe to holineſs, & arrogates to it ſelf the repute of an honeſt righteous life, but 'tis not without mixture, & in this it reſembles the glittering pro-

perty

perty of the water; the soul in this complexion is not prone to take much notice of Gods wrath, and the dark world that lies hid in her center, but rather bites greedily on the worldly abomination, and hides herself under the water-glance, supposing it to be the resplendence of the divine light.

The Devill can introduce all the vilany he exercises in Hell it self into this complexion, and if the starrs hinder not, & the soul will give way to it, he gets as much advantage here as he doth in the fire of the Cholerick complexion; For sin here is little regarded as the water-stream that passes away. He hath power likewise to assault this soul with sadness, whensoever she goes about to oppose him: For he darkens the water-glance with the sinns foulness, which she had brought in, and shuts in the soul in this dark prison that she cannot behold God; but when the soul with a strong resolution storms the prison-gates, she delivers herself, the Devill can subsist here no longer, the complexion is too weak

a hold, the fire is his ſtronger fortreſs.

CHAP. V.

Of the Melancholy complexion.

THE Melancholy complexion reſembles the ſad earth, which ſtands in a perpetual fear before the wrath of God which came into her in the Creation.

It gives a moderate underſtanding, yet of deep cogitations.

The complexion-chamber ſtands open, and is capable of much knowledge if the way be not blocked up by too much ſadneſs.

Is the ſoul clothed with this complexion, and takes ſhe her nouriſhment from it? then doth her fire burn extreme dark: then is ſhe likewiſe exceeding ſad eſteems not much of any worldly pomp, and is by reaſon of the complexion alwayes in heavineſs; the Devil mightily aſſaults her, being deſirous to throw her headlong

headlong into the full possession of his Kingdom of darkness.

For he enters there gladly where darkness hath the predominance: he makes strange representations to the soul, and frights her with the thoughts of her own wickedness, that she may despair of Gods grace; For otherwise the soul in this chamber of melancholy is not much serviceable, if she depart not from Gods grace, and grow light-minded: but then the bodily complexion may serve him in the office of a robber and murderer who regards man, God, and the Devill all alike: For if she once turn aside from God, and give herself over to the obedience of the complexion, then all whatsoever the starrs work in the complexion, she puts it in execution, and the Devill mixes his imagination therewith.

But while she remains in the combat against the sadness of the complexion, there is none among all the four complexions whereinto less wickedness is introduc't; For she is alwayes in combat against the Devill, knowing him to be

be her very neer neighbour ; for the darkneſs is his habitation: therefore doth he ſo willingly aſſault the melancholy ſoul : ſtriving alwayes , either to keep her in the darkneſs, or to throw her down headlong from her hope in God, that ſhe may deſpair and make away herſelf.

For he knowes well what the ſoul can do , if ſhe once kindle Gods light in her; for then ſhe fires his Garriſon over his head, whereupon he remaines in great ignominy, nd his deceit is made manifeſt.

Ther's no complexion wherein the Devills will, with all his ſly ſuggeſtions, lie more open to the cleareſt diſcovery, (if the ſoul be once kindled in Gods light) than in the Melancholy, as they that in their ſtorming his Fort , have felt his onſets , well know. For they then in their enlightned complexion ſee quickly what a ſhameleſs impure Harpy he is. After that , he deſires not to come near the ſoul , except he finds her ſecure : and *in ſuo*, (*i. e.*) returning to feaſt herſelf in the houſe of ſin : then he comes as a fawning

fawning Spaniel, so as the soul knows him not: Strowes sugar upon her viands, holds forth to her nothing but shewes of friendlines and piety, till he can bring her back again out of Gods light into the complexion, that she feed upon its unwholsome sad-making nourishment.

O how cunningly doth he lay his Nets for the unwary soul, as a Fowler for the birds? Oft he frights her in her prayer (especially on the night time, when 'tis dark) injects his imagination into hers, that she thinks Gods wrath now seizes upon her, and will throw her into hell: then he makes semblance to have power over the soul, as if she were his, though indeed he hath not power to touch one hair of the head, except she despairing yield herself over into his hands; he dares neither spiritually take possession of her, nor touch her, only darts his temptations into her imagination, thorough the complexion.

For this is the reason why he so assaults this soul, *viz.* because the complexion-

plexion-chamber is dark, for into the light he cannot intrude his imagination, 'tis mans ſin muſt give him entrance; but into this complexion he finds an eaſy and moſt natural entrance, it being of a nature ſo neer that of his own moſt deſir'd home, becauſe its dark deſire produces darkneſs, in which fear is an inhabitant by reaſon of the wild earth; Except in this reſpect, he hath not one ſpark more of right to, or dominion in this, than the other complexions. He can accompliſh no more in the imagination than only to affright the man, and make fainthearted, if the ſoul thorough diſpair do not give over herſelf to him, then he induceth the man at laſt to make away himſelf, for except the man firſt caſt away himſelf, he dare not lay hands on him.

The Soul hath its Free-will or choiſe, and if it withſtand the Devill, and refuſe conſent, however deſirous he be, yet hath he not ſo much power as to touch the outward ſinfull body; he boaſts himſelf indeed as if he had this power, but

but is a liar; for had he ſuch power, he would ſoon ſhew it. But 'tis not ſo; Chriſt hath by his entrance into death, and Hells darkeſt dungeons, ſet open the gate of Heaven for all ſouls; each one hath now a free entrance; the Devills ſtrong cords wherewith he faſt bound the ſoul in *Adam*, is broken in ſunder by the Croſs.

O how unwillingly does he hear the Croſs mention'd, which ſeriouſly applied, [in the work of mortification] is his moſt deadly peſtilence.

The Devill is ever objecting to the melancholy man the hainouſneſs of his ſinns; and thereupon ſeeks to perſuade him ther's no poſſibility of attaining Gods grace and favour: therefore that it only remains, he deſpairing, ſtab, drown or hang himſelf, or murder another, that ſo he may gain an approach to the ſoul, otherwiſe he neither dare nor can touch her.

But if he can ſo farr prevail with the ſoul, that ſhe conſent to his ſuggeſtion, then is he as a hangman that binds a priſoner,

prisoner, and leads him to execution, yet dares not execute any thing upon her, till she herself become her own, both judge and executioner.

A receipt for the Prince of Darkness when he comes in his black visard to affright the soul into despair.

WHen he sollicits the poor soul to despair, let a man at his coming set before him this following receipt to feed upon.

The Devill is a proud arrogant spirit, whom a man cannot any wayes more vex, so as to make him quit the place, than by withstanding him with a bold, cheerfull, and couragious Spirit, without shewing the least fear or terror at his approach. (for he hath not one straw of power to hurt) And likewise by casting in his dish the shame of his fall, of how beautiful an Angell he's now metamorphos'd into a black deformed Devill. First, when he comes with the sin-register, and makes a show of his power and free

free entrance he hath gain'd to assault thee, by no means dispute with him give him to that point no answer. But when he first onsets the soul by injecting into her imagination evill thoughts [of God] and the horror of sins past, and gives out, as if he would now snatch her away with him in a terrible storm; then bear up against him with a fresh courage, and say, whence com'st thou, thou foul Spirit? I thought thou hadst been in Heaven among the Angells, but thou it seems sever'd from that communion, comst hither to boast thy self with the Register-book of Gods wrath. I thought thou hast been a Prince in the Divine Regiment, how comes it thou art cast down from that high dignity to be his Jaylor? is then such a bright Angell turn'd down to be hangman? fie on thee, what wilt thou with me? get thee hence into heaven to the Angells, if thou bee't Gods servant. Avant hence thou executioner of Gods wrath, go to thine own Angells, here thou hast nothing to do. This receipt he will, I Hope, feed on with

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an appetite, 'tis for his health. Will he not yet begone, but ſtill holds forth the ſin-regiſter? then ſtand before him, and ſay, read, and take good notice of theſe words; [*The ſeed of the Woman ſhall bruiſe the Serpents head*] Canſt thou not find it? Stay a little and I will light a candle to help thee: it ſtands regiſtred in the ſame place with *Adams* fall, where immediatly upon the denuntiation of Judgment from Gods wrath upon man, followes this ſentence of wrath upon thee, and of mercy to the fall'n Sons of *Adam*, That the Womans ſeed ſhould cruſh thy head. This is another receipt will pleaſe him no leſs than the former.

But if he will not yet be gone, but ſhall ſtill urge, Thou art a groſs ſinner; haſt purpoſely committed this or that heinous ſin, which thou knewſt to be an offence, yet would ſtill cover the deformities with the outward mantle of Gods grace, when as the principle of Gods wrath was indeed kindled in thee, and that therefore thou art now the Devills propriety. Thus

Thus by the injections of the Devills imagination is the poor soul oft cast into such affrighting thoughts, as these thou hast been a most heinous sinner, and for this cause God hath forsaken thee.

Now will the Devill lay hold on thee, and throw thee headlong into the bottomless pit, (whence she growes exceedingly afraid of him.)

But when he signifies his approach by these his discomforting harbingers: take again a fresh courage out of Christs armory against him, and say, I have yet something for thee Devill in store, that may, if thou canst use it help thee to thy Angells shape again: here take it, and say if thou canst *the Blood of Jesus Christ cleanseth us from all our sinns* Item [*the Son of Man is come to seek & save that which was lost* What wouldst thou give, O Devill, that God might become man in thee? I have always an open door of grace to these saving promises; but thou hast not so, thou art now, as always, a liar, pack hence, thou hast

haſt not the leaſt ſhare in me. If I be a ſinner, the guilt is principally thine, thou thorough thy deceit wroughtſt the ſin in me: take to thee whats thine own, the ſin is thine: the ſuffering and death of Jeſus Chriſt is mine. He for this purpoſe became man, that he might free us from the guilt and infection of ſin. Thou wert he that wrought the ſin in me, keep it as thy own portion: and my Lord Jeſus Chriſt hath wrought in me that righteouſneſs that is accepted with God, this I will keep to my ſelf, his death and paſſion for mans ſin is mine. He died for my ſinns that I have committed, and is riſen up in his righteouſneſs, and has receiv'd my ſoul into his ſatisfaction. Chriſt is in me, and I in him, my ſin is in thee, and thou in Hell.

Mock him further, ſaying, go too, thou glorious Angell that couldſt not ſtand one day in Heaven. That waſt created an Archangell, but now boaſts thy ſelf of the ſin-regiſter, the filthy ſins of mens tranſgreſſions.

Take thou hang-man my ſins into thy

thy beggers wallet, art thou now become sins servants? carry them to thy masters, so shall I be rid of them, so will Christs merit only remain with mee. Christ hath said [*My sheep are in mine hand, and no man can rend them thence from me; the Father that hath given them me, is greater than all.*] How art thou bright Angell turn'd to a drudge to bear about that sack full fraught with sins? from a Prince to a base Executioner? Get thee hence with thy load of sin, and take mine in to make up waight, for 'tis mens sinns thou hast most need of, nor doth ought else belong to thee in my soul, thou hast not the least share; here I stand, devour me if thou canst. But see, I have in me a signe or mark, *viz.* the sign of the Gross, whereon Jesus strangled sin and death; destroy'd Hell and bound up the Devill to remain a prisoner within the Dungeon of Gods wrath-principle, eat up this *Recipe* with the rest, and they may perhaps remetamorphose thee into an Angell.

Suffer not by any means thy thoughts

to dispute with him, neither be terrified at his presence; Let nothing make thee dispair by day or by night: he dares do nothing to thee, though thou mockst him never so bitterly, he giving cause for it, otherwise mock him not.

If the inward anguish or terror of soul be not accompanied with a kinde of [outward] terrifying astonishment, then is the Devill not there present, but tis the souls amazement which is affrighted at the inward risings of the dark Abyss or principle of Gods wrath in her. She thinks oft when the melancholy complexion is kindled by some angry sour influence of the Starrs, that the Devill is there, when indeed there is no such matter. When he comes, 'tis either with vehement astonishing terrors, or in an Angells behaviour, or rather in a flattering posture like a fawning hound. If he comes to thee in the dark and skares thee, thou being in the dark stir not a foot from thy place, flie not from him: he is not worthy a man should do him that honour. Mock him in the dark,

saying, how-now? art thou there? I thought thou hadst been an Angell of light, and dost stand as a theef in those dark lurking holes? there had need be provided for thee, (whose will'st up so greedily the *fœtid* exhalations of sin) some other more stinking abode. Let this when he ther comes be his entertainmēt, but otherwise give him not by causeless provocation any occasion of drawing neer. A stout-hearted man that starts not back for all his menaces, he doth not lightly assault, especially if withall he take courage and mock him, for he is proud and would be Lord wheresoever he be. so if the man he assaults will not flinch nor give back his ground, it much troubles him, he will not stay long there; and if (as most commonly) at his departing he leave a stinck behind him, then leave the place for that time, saying, Fie thou stincking hangman, how strong thou smelleſt of thy own dungeon? the draught-house smells not so odiously; thus repuls'd with scorn, he will have small mind to return again in haſt

haſt with his vapours againſt the manly ſoul.

Entertain (as I ſaid) no diſpute with him in thy mind, for he is not worthy the ſpending an argument upon; Fix this one following ſentence in thy imagination (which will be enough nor ſhalt thou in the greateſt affrightments need more comfort) *The blood of Jeſus Chriſt the Son of God, cleanſeth us from all our ſins.* Herein wrap up all thy thoughts, let for the time no other iſſue out of thy heart, let the Devill ſuggeſt to thy imagination what he will, know all what he ſayes is a lie, but this ſentence is a firm truth; hold it faſt as thine own, maugre all his ſly ſuggeſtions to the contrary.

Make not proviſion of many ſayings againſt the aſſaults of terror; he is too ſubtle for thee, ſteales the firſt & beſt out of thy heart, that thou forgeteſt or doubteſt of it. Wrap up thy whole ſoul & confidence in one; ther's ſtrength enough in one to withſtand him, thou maiſt in it ſtrength, wilt thou but wrap up thy ſoul

in it easily put him to shame. Neither can he touch thee, nor will he long abide thy presence. If thou manfully stand thy ground and give not back, he becomes a laughing-stock to his other agents employed in his service among men, and also the holy Angells, therefore he usually takes his wings and flies away before he be forc'd by those tart scoffings to avoid the place.

Repeat therefore as need requires that one saying thou hast made choise of, fix it in thy heart, and from thence strengthen thy courage against him; the Spirit that lies hid in the holy Oracle, will not fail to stand by thee. Though the soul tremble before him, stand firm (though in the wrath his own principle) against him; yea though thou art in fear of thy life, thou shalt suffer no hurt.

He dare not force thee, nor indeed hath he any power to touch the soul during this life: for Christ hath unlock the door of grace, it now stands wide open to the poor sinner while he live upo

upon earth, this door of grace ſtands open in the ſoul.

Chriſt hath in his ſoul broke ope the Iron gate that was faſt ſhut up in Gods wrath. Now all ſouls have a communion and correſpondence with this ſoul: they all come from one, and are altogether one tree with many branches: his breaking open of that priſon is from him gone forth upon all ſouls from *Adam* till the laſt men: the door of grace ſtands open to them all: God hath ſhut it up to none but thoſe that will needs exclude themſelves. The ſigne or mark of his ingreſs into the manhood is manifeſt to all ſouls: the ſame will be a witneſs over all ungodly men in the judgment day, which they have deſpiſed.

Though our ſins (ſaith *Eſaias*) were as red as blood, yet ſtands the door of mercy ſtill open, for in the ſinners converſion they ſhall be made as white as the ſnowy wool, further ſayes the Prophet *Eſaias* *Can a mother forget her child that ſhe take not pity of the ſon of her wombe? She may poſſibly forget it*, but

I will no forget you: for I have markt you in mine hand. viz. In his hand pierc'd thorough with the sharp nailes, and in his spear-wounded side did he engrave the everlasting memorial of the soul of all souls.

Will now any man not come and rest himself therein, but contemn the mark of Christ, or suffer the Devill to cover it, he is himself in the fault: and though he cover it, yet remains it still deep engraven in the greatest sinner that lives on earth. For *Esaias* sayes in the Spirit of Christ; *Though a mother forget her children* (which she cannot do but with great grief) *yet shall his love and grace never be forgotten*; he forgets not the souls, though never so deep dyed in the sinfull Tincture, for he hath engraven their character in his own Blood and Death; not of some only, but of the whole tree, intire with its root & branches, and as sin came from one upon all: so (saith the Apostle) came righteousness through Christ upon all. As the sin from one pierc'd through all unto death, so had the-

the righteousnes out of Christ its impenetration from one into the whole stock with all its branches, to animate them to a new life.

But that all men partake not of this life the fault is in their own will, their will is free. Gods will is that all men should be holpen, and Psal. 5. *Thou art not a God that willest the evill.* And Ezek. *As true as I live, saith the Lord, I will not the death of a sinner, but rathat he be converted and live.*

Therefore let no soul think, the measure of mine iniquities is full: God hath forgotten me, I cannot be sav'd. No, it cannot be so: he hath engraven her in his nail-pierced hands. She is a sprig of the great tree of all souls, and hath an invisible commerce and communion with all, as the branch with the tree. While she lives in this world, so long as she is clothed with flesh and blood, she remains yet in the tree.

Of the temptation arising from the complexion and influence of the Starrs.

ALL temptation comes not from the Devill, especially with melancholy men, but the most part of that afflicting sadness which falls so heavy upon them, comes from the imagination of the soul, which being necessitated to dwell in dark melancholy habitations, no wonder if it be easily surprised with heaviness, so as to think God hath forgotten her, and will have none of her. For the melancholy complexion is dark and hath no light of its own, as the other complexions have; yet is not this darkness essentiall to the soul; but is only her lonesome tabernacle, during her pilgrimage here on earth; nor doth the souls holiness and righteousnes consist at all in the complexion, but [is deep rooted, *viz.*] in the inward heavenly principle where God dwells. For as *S. Paul* says, *Philip.* 3. *Our conversation is in heaven.*

Now

Now this Heaven wherein God dwels is not manifeſted in the outward complexion, but only in it ſelf, *viz.* in the ſecond principle.

It oft happens, that the holieſt ſouls are in this manner overwhelmed with ſadneſs, and this not without Gods ſpeciall permiſſion, to the end they may be proved, and ſtrive the more earneſtly after that heavenly crown of victory which is given them in this life as a pledge of their everlaſting felicity.

For, when the ſoul takes heaven as 'twere by ſtorm, and winns her crown (the gift of the Holy Ghoſt) after a conſtant perſevering ſtedfaſtneſs in the fiery conflict, her Crown of triumph is much more noble and pretious, than that which is not obtain'd till after the bodily death, for the Revelation of Jeſus Chriſt ſaith; *To him that overcomes will I give to ſit with me upon my Throne, as I have overcome, and am ſeated on my Fathers Throne.* Item; *To him that overcomes will I give to eat of the hidden Manna, and will give him a good te-*

stimony, and with the testimony a new name written which no man knows but he that receives it.

But to return to the natural cause of sadness in the melancholy complexion.

There oft happens a malignant conjunction of the Starrs, or Eclypse of the Sun or Moon, which if it chance to be in an earthly signe, and ♂ poyson the ☉ with his hellish influence, then does the influence of this ☉ mightily terrify this soul enwrapt in the melancholy complexion she always imagines 'tis the fierce wrath of God is risen up against her, or that tis the Devill is now come to hale her away into Hell. For her complexion being strongly imbiterd with ♂ his venemous beames, and finding herself enclos'd in a desolate and dark dwelling, she presently imagins God hath cast her from him, and will have none of her, and this especially when she casts her imagination into the complexion by an anxious search, and so feeds upon ♂ his poysonous breath, blowes up her fire-life therewith, then is she fill'd with a most bitter anguish and horrible

horible fear of the Devill, and Gods wrath in her. Then begins she to speculate, and think that God hath not ordain'd her to eternall life in Jesus Christ, whereupon she becomes so discontented, that she cannot willingly lift up her eyes and countenance to God, thinketh herself such a heinous sinner that the door of grace is wholly shut up against her.

But all this is nothing really but a fancy arising from the complexion disturbed by the starry influence wherewith the soul plagues herself. For when the Macrocosmick Spirit hath, in the Constellations vehicle, insinuated it self into her, it acts in her like a *Hocus-Pocus*, fills her brain with strange fancies, in so much that both the deluded soul is therewith much afflicted, and the outward spirit enflames it self in the earthy origination, whence the centrall wheel of Nature whirles fast about, that the Spirit cannot fixedly lay hold upon and stay the thoughts; which is properly madness: with which we oft hear how melancholy

lancholy men are infested; Which when the Devill sees, he injects likewise his imagination, torments the soul yet worse: but he hath no power to hurt her but by herself, only the same principle which is the fountain of anguish in the soul, is also the fountain of his life [as Devil:] and therefore he is most delighted in such a lodging. Except in this he hath a perfect abhorrency from the whole nature of mankind.

Therefore let no man thus tormented with anguish imagin within himself in the assaults of the complexion, that it comes from Gods wrath and want of mercy in him, which is a meer fancy of his own complexion in the starrs. For we well see that the vilest fatted swine of the Devills herd, that wallow and bath themselves day and night in the filth of sin, are not so full of sadness, not so assaulted with this kinde of temptation; the reason is, because they have an outward light in the complexion, wherein they dance before the Devill in an Angells likeness. So, as long as there is but

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one little ſparke of light glimmering in a mans heart, which deſires Gods grace, and would gladly partake of ſalvation, the door of Gods grace ſtands yet open.

For he who is given over by God, whoſe ſin is come to the full meaſure, he is not at all ſollicitous after God, Man, or Devill, but is ſtone-blind, runs on careleſly in a courſe of lightneſs without fear, reſts himſelf upon a cuſtomary practiſe of ſome outward ſervice of God; goes a beaſt into the ſanctuary, and comes again a beaſt out; there is in him no true divine knowledge, but all his religion is a meer outward cuſtome and Chimæra of mans brain, which he ſets up to himſelf as an Idol, and embraces it as his holineſs.

Hereby may the Melancholy minde perceive that God doth not ſo thoroughly manifeſt his wrath in this life. For however the ungodly be puniſh'd by God in this life, he looks at the puniſhment not as coming from a divine hand, but as a thing caſually befallen him.

But

But that this troubled conscience, is rather a subject of his pity than wrath, that of the Prophet Esay doth sufficiently evidence, *A bruised reed will he not break, and smoking flax will he not quench.* Item, Matth. 11. *Come to me, all yee that are sadned in spirit, and I will refresh you.* Now, his yoke is this, that what in the course of Nature, or by speciall providence, befalls the soul be it temptation, persecution, weakness of body or spirit, a man bear it with patience, and cast himself with a resigned will into Gods free love and mercy; The affliction then cannot hurt the soul at all but rather much profits it. For while she sits contentedly in the house of mourning, she is not in the house of sin, *viz.* the worlds pride and voluptuousness, for God holds her hereby fast chain'd from ranging abroad to immerse herself in the delights of sin.

She must be content to remain in sorrow for a little while, but alas what is it? how soon will she be at liberty from her sorrowfull prison, and have the victorious

ous Crown of everlasting joy set upon her head. O Eternity, thy duration is of a vast extent; what is it for a soul to be a small moment of time in sadness, and after that to rejoyce everlastingly? for God will wipe all teares from their eyes.

As long as there is in the soul but one single sparke that breaths after God, Gods spirit is it self present in that spark. For that a man is desirous of God and earnestly labours after him with a longing thirst, comes in no wise from the now corrupted nature of man, but 'tis the impulse of the Father, in his Son Jesus Christ drawing the soul towards him. The Holy Ghost is it self the divine desire. No man can desire God without Gods Spirit, which is alwayes in such desire, and holds fast the will of the desire in God, whereby the poor soul is preserv'd from falling away; for *S. Paul* saith, *We know not what we should speak before God, when we pray, but the spirit of God intercedes for us with gronings which cannot be uttered according, to the good pleasure of God.* Why

Why should we then any longer rest in pusillanimous doubting of his grace and good will towards us? he is far more willing at all time to receive us to mercy, than we are to come to him.

See how he dealt with the lost Son which had wasted his Fathers inheritance among the Devills fatted swine, and was now become a naked and filthy swineherd? how as soon as he saw him returning to him, he fell upon his neck and kissed him, saying, *This is my dear Son whom I had once lost, but is now come home again, he was dead, but is now again restor'd to life?* how he stirr'd up himself with his whole house & neighbourhood, to rejoyce over his once prodigall Son return'd again into his bosom? according to what Christ in another place testifies more explicitely, that there is joy in Heaven among the Angells of God over one sinner that repenteth, more than over 99 just persons that need no repentance.

This lost Son is no other than the wretched sinfull man, when he begins to be sensible

ſenſible how great a ſinner he hath been, and thinks of betaking himſelf to Gods mercy, then doth our moſt gracious Father in Chriſt Jeſus go out to meet him, embraces him with the deepeſt joy, and both the Angells and holy Souls in Heaven rejoyce exceedingly, that a beloved Soul, a dear brother, is come up to them from out of the houſe of ſin and death.

The ſorrowfull ſoul troubles and torments herſelf, becauſe ſhe cannot preſently in the point of her deſire exſuſcitate, dig up in herſelf the fountain of the greateſt joy; ſhe ſighs and bewailes her ſad condition, thinks God will have none of her, when ſhe cannot palpably feel his preſence. She ſees other men, that walk along with her in the way of Gods fear, that yet are cheerfull enough, and ſuppoſing this cheerfulneſs of theirs proceeds only from a divine fountain of love and light in their ſouls is conceited, that ſhe is not accepted with God, but rather rejected by him, becauſe ſhe does not preſently upon her converſion which ſhe

she expected, feel in her heart the like comfortable effects of the refreshing presence of God.

Before the time of my enlightning, it went even thus with me: I stood out a hard conflict before I obtain'd my precious Crown of victory, and then did I first learn out this experimental knowledge, that God dwells not in the outward fleshy heart, but in the souls center, in himself; then was I also first aware of it, that 'twas God which had laid hold on me and drawn me to him in my first desire, which before I was ignorant of, thinking the good desire had been my own property, and that God was indeed far from me. But afterwards I saw him, and rejoyc'd at the unspeakable grace and love of God, and now write the same for a caveat, that they by no meanes faint or despair, when the comforter delayes his comming, but rather think of that of *David*, *Heavinesse may endure for a night, but joy commeth in the morning.*

Thus hath it far'd with many of the chiefest

chiefeſt ſaints of God, they were forc'd to ſtrive a long time for their Crown of Victory; nor indeed is any man crown'd therewith, till he hath paſſed as a Conqueror through the combat. Tis indeed depoſited neer the ſoul, but in the ſecond principle, the ſoul ſtands fixt upon the firſt principle, and therefore if ſhe will have the Crown ſet upon her head in the time of this life, ſhe muſt earneſtly fight and contend for it. And then if ſhe go not ſo far as to obtain it in this world, yet ſhe obtains it after this life, in the laying down of this earthly tabernacle. For Chriſt ſaith, *Be of a good comfort, I have overcome the world, and in the world you have ſorrow, but in me peace.*

The precious pearl lies in many an aſſaulted and troubled ſpirit, much neerer than in them that think they have already comprehended it; but it hides it ſelf: for where it lies richeſt and moſt noble, there will it not eaſily diſcover it ſelf, but rather wraps it ſelf cloſe up as if it would never be communicated, therefore let no ſoul be hereby terrified or amazed.

She

She therefore hides herself, that the desire of the soul being the more earnestly enflamed after her, may in the comprehension drink deep to assuage her thirst, and meanwhile knock unweariedly at her gates till it be opened unto him. For sayes Christ, *Seek and ye shall find, knock and it shall be opened unto you*; And, *My Father will give the Holy Spirit to them that pray to him for it.*

Have a certain assured confidence upon Gods promise, and however thy misgiving heart say no, yet let not this affright thee. For to believe is not to be fill'd with joy in the fleshly heart and outward complexion, that the fleshly mind and Spirit be so jocund, that the very heart and reines leap for joy, this is not faith, but these are only some love emanations from the Holy Ghost within, a divine lightning, which hath no stability, but after a short resplendence, disappeares. For God dwells not in the outward heart

heart or complexion, but in himſelf, in the ſecond center, in the Jewell of the noble Image of Gods likeneſs which is hidden in this outward world. But the true Faith is, that the Spirit of the Soul with its will and deſire goes into, and thirſts after that it neither ſees nor feeles; here underſtand that of the ſoul in it ſelf preciſely conſidered, ſtands not in this time, yet ſhe ſends in the ſubtill ſpirit of the will which hath its original from her fire-life, and in this ſpirit of the will is the pretious pearle received, ſo that the ſouls-fire now remaines in the deſire. For ſo as the pearl remaines in the ſpirit of the will, ſo long does the deſire remain in the ſoul. For this pearl is a ſpark of the Divine love, tis the engin with which the Father drawes the ſoul unto him in his love. the ſoul muſt therefore ſtand faſt in her deſire, even when the outward reaſon out of the dark Complexion ſpeaks a flat contradiction, and denies

nies Gods presence there. Were not God present, there could be no desire or will after him in the estranged soul. For, where God is not in the Spirit of the will, the soul is as wholly blind and dead as to God, desires not God at all, nor hath any want or breathing after him, but lives and disports himself in the heaven of his own natural light, and self-pleasing imaginations; only is a more subtil piercing understanding than the other beast of the field, his souls natural essence being of a higher gradation than theirs. Therefore by no means let any troubled soul suffer the complexion to fasten such an imagination as this upon his heart, that God is not present with her, will have none of her, otherwise the soul feeding upon such imagination becomes exceeding heavy. Its a very great sin for the mind, to shape out such a fancy in the heart: for by this means the soul which is a noble creature, out of Gods Nature falls into great

great anxiety, and the Phantasy kindles the souls fire with this fewell, and causes it to burn in the painfull principle.

Dear soul, think no other, when the anxious property of thy complexion, thus kindled by the starrs, begins to move, but that thou then standest as a labourer in Gods vineyard, thou must not stand idle, but be working; thou dost God herein a great and very considerable piece of service; And thy labour is this, that thou overcome the temptation by an unmoveable faith, however no comfort in the outward heart appear to support it. Be not deceived. Tis not faith, to give assent to what I see and feel, but this is faith, to trust the hidden Spirit, and believe the truth of its words, maugre all the contradiction of blind nature; and this so firmly, that I chuse sooner to lose my natural life than distrust his promise: this is a faith which wrastles rightly with God as old *Jacob* did

did the whole night, which though it neither sees nor feels the least atome of the thing hop'd for, yet rests firm upon the word of promise; this faith does indeed overcome God, as 'twas said to *Jacob*, thou hast wrastled with God, and Man, and half got the upper hand. If thou ask what word of promise I mean, I answer 'tis this: *My Father will give the holy Spirit to them that humbly and fervently beg it of him*; And this is that which the mouth of Christ it self hath further delivered, *When he cometh he will lead you into all truth, for he will take of mine and will make it known to you.*

Now that thou mayest undoubtedly know that this temptation and terrour comes from the complexion, I will lay before thee an example of that which happens especially to the Cholerick or firy and melancholy complexions.

When thou wakest by night in a dark

dark room, thou art seiz'd on with a strange kind of amazement and terror of mind, and art subject to imagine, that there is somewhat in the dark that affrights thee. Whence now proceeds this fear? Is the flesh affraid of any danger to it self? no sure, it would not without the force of blows be made to enter as an Oxe to the slaughter-house, into that place of terror. But tis the poor soul, a prisoner in the flesh, that is afraid in this darkness, is ever sollicitous and fearfull, lest the Devill should lay hold on her, for she knowes that his dwelling is in the darkness, and therfore fears he will be catching at her; whence tis easy to be seen, the fear proceeds from the imagination of the soul.

Thus goes it with a poor soul perpetually mur'd up in the dark chamber of the complexion; she is so extremely out of heart, that her thoughts cannot clear up, but must grope in the dark; ever fearing, because of the

Devill and the wrath of God.

Therefore should not a soul that is lockt up in the dark chamber of a melancholy complexion, dwell long or scarce at all in speculations about the wrath of God, nor give it self much to solitude, but rather spend its time in godly conferences. For so the matter of those, friendly and profitable, yeelding sufficient entertainment to the working phancy, tis by this means handsomely diverted from her torturing cogitations. For no deep speculation is in this state profitable for her, which seeing she cannot turn it to her souls health and comfort, its better she let it alone.

Such a man must also take heed of reading such books as teach the doctrines of a partial and personal election and Predestination of men to salvation or damnation.

They all teach with misunderstanding, and do not explain the doctrin aright according to the sense and declaration

declaration of the myſticall language of the Holy Ghoſt, of which I have given a further and better explanation in my other writings.

Neither is it good for him to perplex his thoughts with the reading of many books, but rather to adhere ſolely to the Scriptures, in which he ſhall find durable and ſteddy comfort.

But if God hath given him naturally a deep-ſearching underſtanding, in which the ſoul cannot ceaſe her perpetual diving to the bottom of the deep myſtery, let him in Gods fear betake himſelf in continual prayer to God, for the opening to him the center of Nature, in the finding whereof, the ſoul will be at reſt. For there ſhe ſees the corner-ſtone, on which the grand fabrick of human ſouls is bottom'd, and ſo all fear and ſadneſs quickly vaniſhes away; of which, I am able to ſay by experience with ſoul chearing and eſtabliſht light is at-

taind by him that hath found this center. But no self-seeking or self-opinionated understanding, is able by his deepest searching to find it out. Yet does not God willingly shut it up from any man; but it must be sought and found out in the fear of God, by a constant importunity in prayer; for tis the greatest treasure in this world; he that finds it, hath an easy egress out of *Babel*.

The Melancholy Complexion should also with great care avoid drunkenness, that the soul be not overladen and press'd down by the power of the earth. For when the body thus loads it self with drink, the earthy fumes of the strong liquor presently take possession of the complexion chamber; then does the soul, entring therein with the imagination to her great hurt, feed upon the earthly property, kindles her fire therewith, and for a short time rejoyces in it; but the earthy floating fumes of the drink which danc't

danc't those merry Anticks in his brain, must ere long vanish into air, and he, like a man warm'd by a wisp of straw, returns a prisoner to his old frozen Melancholy which hath contracted it self in a heavy and darker consistency by the antiperistasis a of false light of this momentany refection. Then stands the poor soul as most desolate and more than ever forsaken of God; for she loses, in the overflowing of the earthly property, the divine imagination and desire; for the Spirit of God will not have his dwelling in the earthly imagination. Then ariseth in the Soul a sad dispairing repentance, as if she were accursed of God. The wrath of God does then set it self against her, as if it would root her up from her very center, and throw her into the bottomless pit of darkness; then falls the man into great heavines, and it may be for an easement of his grief, again associates himself with his pot-com-

panions to refresh himself with them in their sottish joviality. Thus do these fooliſh drunkards, whose company he is now linkt in, add one day of sin to another, and plunge his and their own souls almost irrecoverably into the earthly darkness and the wrath of God. I speak it as a most certain truth, which I have a well-grounded knowledge of, in the Center of Nature and deepest principle of life.

Let the Melancholy soul beware also of inflaming it self with anger; For wrath is her greatest poyson, and drives her to madness, which is clearly seen in the Center; For the complexion-Chamber is rude and unpoliſht like the wild and uncultivated earth to which tis best resembled; tis also, as the earth was in the beginning of the Creation, of it self without form and void, and hath but a very slender hold on the great wheel of nature; Whence it falls out, that upon

a too vehement excitation of the fire of anger, the wheel of nature whirles about with such a tumultuous noise, that it makes the body of the angry man even visibly to tremble. Now then the complexion-chamber being so empty and void of substance, the broken wheel cannot so easily cement again, nor the thoughts be reduc'd to an orderly consistency or composedness, but all runs about in a hurly burly fierce firy driving of wrath and fury, so that the mind cannot fix the thoughts in any steddy posture of cogitation, as in mad men is most apparently seen. Nor is he knowing of what he does, but as the disorder'd wheel of the inward Nature moves, so are the tumultuous motions of the outward members of the body; the Devill also slily delights to fish in these troubled waters, insinuates his imagination therewith, aggravates the madness yet more, and makes it his instrument to work much mischief.

This wheel well becometh the outward Spirit; but then the poor soul also layes hold on it, and causeth it to make impressions of great horrour upon her Spirit. Yet let no man pronounce any soul damned, during the time of this life, for the heavenly sign of the Cross remains yet, upon which the door of grace standeth wide open. The soul shut up in the Melancholy-chamber must likewise carefully preserve herself cleer from covetousness, yea with the greatest diligence; for it is a thing no less banefull to her than anger. For Covetousness is an earthly desire, the complexion is also earthly: and this chamber being as was said, empty and void, its desire does naturally attract the earthly substance into its empty mansion, and fills it with such dark matter, wherein the meer wrath of God, with all unrighteousness and falshood, lies enclosed, with much other evil of the nature of the terrene property, which make

the complexion, being it ſelf an earthly deſire, yet ſtronglier and faſter tied to the earth than before.

Upon which earthly matter, the ſoul-feeding, with her imagination, feeles afterwards, upon the awakening of conſcience, the fierce judgement of God burning in her firy Vehicle, who is inflam'd and made hot by that evill fewell of falſhood and unrighteouſneſs which covetouſneſs had pil'd up in ſtore. Now the poor ſoul finding herſelf thus burning in Gods wrath, and encompaſſed only with that vaſt congeries of that evill earthly matter of falſhood and unrighteouſneſs, when this fire is ſtill more and more kindled, cannot but fall into an exceſs of doubting, and deſpair of the grace of God.

Know therefore of a truth, That for the Melancholy ſpirit, there is nothing better than to lead a ſimple retir'd life, in a mean condition, where there is no temptation to pride, and

where he live soberly and temperately, not having his mind charged with multiplicity of worldly cares, which if he be necessitated to sometimes, he must begin and end all in the fear of God, and constant exercise of prayer, which will carry him on with profit thorough all his emploiments.

For the Melancholy chamber thus prepar'd is an excellent Councell-house, it hath a door open Heavenward, while it keeps it self in a watchfull posture of sobriety, It pierces every whit as deep as the Sanguine; but without Gods fear it obtains nothing beyond the shallow comprehension of the natural reason; if she stand open, and have her nativity in a signe of which ♄ is Lord, she layes a foundation of the great mischief which hath plagued mankind, almost from the beginning of the world, for she builds *Babel*, and all deception to himself and others of that nature, to which with her native austerity she

gains

gains power and reverence among the ſons of men.

Therefore let a man that is thus complexiond (however knowing as he thinks of that he hath in hand,) attempt nothing without prayer. Let him alwayes in the firſt place commend his heart, thoughts, mind, will, and actions, into the holy hands of the higheſt God, to be directed by his wiſedom, to the performance of his good pleaſure, and pray earneſtly that he will be the ſole regent in all his deſires and undertakings, ſo may the complexion freed from its deluſions, by the in-dwelling wiſedom of God, be in his hand, a ſerviceable inſtrument of much good. Without this none thus complexiond can in the publick office perform ought thats good and well-pleaſing to God.

Of

Of the other three Complexions.

A generall Looking-glass, wherein their severall natures and properties are represented to the discerning eye, very briefly describ'd, as it was out of the light of Gods grace set before the eyes of my understanding in the Spirit.

1. *Of the Cholerick.*

THe man that hath his best treasure, the noble Soul inhabiting in the *Cholerick Complexion*, must above all things exercise himself in humility; els he stands in very great danger: he must powre this water of humility and meekness into his fire, that his noble Image be not therewith inflam'd above measure; for she is full of pride, severity, and sudden anger, and is therefore of all men fear'd and highly extoll'd, but truly loved by few, except the Divine water from heaven, *viz.* The noble humility

mility descend down, and incorporate with her fire; then doth her fire break forth into a glorious, mild, and harmless flame, which gives light and warmth, and attracts to it the affections of all men.

For this chamber hath a native lustre of its own in it self, in the outward nature, but is commonly void of mildness and humility, except she have *Jupiter* or *Venus*, Lord of the ascendent of her Nativity; Yet hath she invelop'd under *Venus* his soft mantle her Devill, which tortures her day and night, with strong temptations to unchastity; and I tell it now for a warning, that there is great danger in this complexion, yea much greater than in the melancholy. For here comes the Devill in his Angells visard of light, which as the natural, proceed of the fire of the complexion, tickles the souls with the pleasing sense of her native light, whence she growes highminded; he represents all things

to

to her imaginations, as ſlightly to be regarded, and ſo ſhe ſwallows down glibly, and without any remorſe of conſcience, all his poyſoned baites of ſin, as ſwearing, curſing, light and laſcivious talking, ſo that to deſpite and unhallow the holy Name of God in the ſoul, is a thing uſually practis'd in this chamber; the wrathful firy eſſence bears up the minde, that it can very hardly (eſpecially in a right repentant abſtinence) ſink it ſelf down into a divine temper of true ſpiritual love and meekneſs. It rather adheres rigidly to its wrathfull principle, will ſubdue all by terror, and make all ſtand in awe of him. If withall its nativity happn'd to be in an earthy ſigne, there is then ſmall good that may tend to Gods honour to be naturally hop'd for from this complexion.

He therfore that hath his pretiouſeſt treaſure lockt up in this ſtorehouſe had need be very circumſpect both over his inward life and outward actions.

For

For the poor deluded ſoul fixes her imagination thereupon, and thence rejoycing in the ſlight comfort of that natural light, takes no notice that ſhe hath ſtill her reſidence in Gods wrath in the helliſh fire, till either it awaken it ſelf in her, or till ſhe come to be bereft of her outward fire-luſtre, by the death of this body. Then appeares ſhe in her native colours, a proud angry Devill, and muſt have her abode in the eternal darkneſs.

Therefore is it good for ſuch a ſoul not to labour to purchaſe to it ſelf any high degree of worldly power, and honour, but if in the way of divine providence they fall to her lot, then not to pleaſe her imagination with reflecting upon the thoughts of her greatneſs: For ſhe hath naturally a proud fire-eye, eaſy to be inflam'd. An earneſt and humble caſting down of herſelf in prayer before God is her beſt ſecurity.

This kind of ſoul is eaſily by her firy

firy complexion into the false complexion of a triumphant natural joy, which she oft mistakes for the lively emanations of Gods Spirit; but tis a gross error, the approaches of the Spirit of God, when it reveales it selfe, in the soule, comes like that still voyce of God to *Elias*, clad with the greatest humility and meek calmeness of spirit. O what a blessed serenity and divine triumph doth calm the fire complexion in the soul at its appearance there; but it here rather remaines in its own inward center, and hath very rarely its outflowings into outward skirts of this self-admiring masterfull complexion.

Therefore take warning, strive diligently after meekness in words and works, so shall not thy complexion be able to kindle the fire of hell in thee, for God loves a humble and contrite spirit.

Thou art not by thy complexion at all debarr'd from communion with God,

God, provided thou abuſe not the good of it, and beware of the evill, be ſure thou doſt all with a ſincere deſire to the ſole honour of God, and crucify thine own will, and then thy complexion ſhall do thee no harm.

Of the Sanguine.

THou maiſt live orderly according to this noble complexion, but let not hypocriſy take place in it. By the largneſs of thy comprehenſion, thou art capable of great inventions. Take heed thou bring not ſtubble and ſtraw into thy ſanguin habitation, and miſtake and give it forth for the Holy Ghoſt. For thou haſt in thy complexion a ſhining light, tis but humane, however defile it not, nor embaſe it by the letting in of earthy vanity.

A ſober temperate life is good for thee, keep thy ſelf carefully from drunkenneſs, els thou caſteſt thy ſelf wilfully into thine enemies armes. Thou art much inclin'd to Love, place

it

it upon the right object, love not unchastity and pride.

And though thou beest naturally of a pliant, gentle and humble disposition, yet mayest thou be easily surpris'd with pride: For thou beareſt about thee (as the air and upper waters) a receptacle of all the influences of the Starrs and Planets.

If thou wilt enter into the fear of God, and behave thy self aright therein, thou mayest easily find the Great Mystery, yet not of thy self, but through Gods gracious revelation, only thou hast above other complexions a lightsome chamber, and an open door thereunto. Therfore beware with what kind of food thou nourish thy soul.

For there is nothing so good by nature, but it may be converted and abus'd to evill, by the letting in that which is evill, to contaminate and commix with it. If men despise thee, pass it over with neglect, and trust in God, for this will oft happen unto thee

thee from the wise of this world, by reason of the candid simplicity of thy disposition. Keep well what thou hast, content thy self with the pure simplicity of the Divine wisdom, and have not much commerce with the subtill inventions of the alienated humanity, lest otherwise to thy hurt, thou admit of a stranger into thy noble palace. Tis better to suffer here a little shame, than everlasting misery hereafter.

If thou shouldst addict thy self to drunkenness, the Devill would then bring into thy tender house great misfortune and much evill: For thy complexion is most hatefull to him, being a property wherein he can have no possession, till he hath first induc'd to infect it by false imagination, or some sinfull mis-use of the creature. A private quiet life is best for thee, but thou art full of wandring thoughts, and like the air thou art resembl'd to, easily tak'st in all impressions, and as easily lett'st them vanish again.

Take

Take heed to thy goings out, and comings in, mark well what thou letteſt out of thy ſoul, and what thou tak'ſt in, that it be not the product of a Starry influence, but a genuine iſſue of the Deity in thee; els, if thou be not very watchfull, thou mayſt be eaſily miſled to the deceiving both of thy ſelf and others.

Of the Phlegmatick.

THe truth and righteouſneſs were an excellent medicine in thee, for otherwiſe thou art full of lies, and little regardeſt what thou giveſt forth, or takeſt in.

Poor ſoul thou haſt a very dangerous way, and a vaſt Ocean of ſorrow to paſs thorough; in this complexion, thou art naturally inclin'd to a perpetual defilement of thy ſelf in ſin, both in words and deeds; water hath indeed a bright tranſplendence and repercuſſion of light, but tis for all that a faint deceitfull mirrour, and ſuch is that

of

of the poor ſoul in this complexion. For the water receives all things indifferently into it ſelf, be they good or ill, which it keeps and darkens it ſelf therewith.

In like manner goes it with this complexion, ſhe receives all the poyſonous influences of the Starrs into her imagination, and preſents them as a Looking-glaſs to the poor captive ſoul to contemplate in, which falſe ſhadow ſhe miſtaking for a ſubſtance, modells for herſelf in words and works anſwerable thereunto.

O what a treaſury of ſmooth glozing words hath this complexion in ſtore, to ſell, like the freſh-ſpringing waters, to every one at an eaſie or no coſt, yet not unmixt, with a conſeal'd bitterneſs from the Starrs-infection. It makes no ſcruple of deceiving with lying pretences, which are the fair tapeſtry its hypocriſie lies ſhrouded under.

There's no deceit ſeems too much to this complexion; Lies are her mantle

of

of hypocrisy, with a superficial appearance to be good Christians and servants of God, though living in *Babel*.

Thou dost not easily of thy self discover the unrighteousness of thine own wayes, but if a man come before thee with a spark of the true light, thou mayst receive it into thy mirrour. The best counsell for thee is, that thou know thy self a man more than ordinarily addicted to sin, yet mayst well enter into effectuall repentance, if thou wilt pray to God for the goverment of thy floting water by his holy Spirit, wherewith the deprav'd affection and desire of thy constellation may be restrain'd that it possess not the soul, and drive it on headlong into all folly.

A temperate sobriety will also conduce much to thy health both of body and mind; and to stand always upon thy watch, and to be frequent in prayer, and constant in the fear of God, will secure thee against all the evill of thy nature and constellation. For he

that

that is wholly acted by his constellation, lives no otherwise than a beast. But when a man sets up the fear of God, as a ruler in his heart, the Soul then becomes Lord of her outward inclinations, and compells them all into an obedience to the divine light; otherwise the cõplexion becomes the souls master and instructer, which though she cannot govern in her own power, yet she presents before the soul in her mirrour, the several effects of the configurations of the Starrs, and elements, wherewith the soul comes to be bewitched and led into captivity.

Conclusio totius.

Therefore let a man behave himself as becomes a man, giving the dominion of his life to the manly reason and light of God shining therein, and not suffer himself to be hurried on by the brutish instincts of his complexion, as a beast to the slaughter, so may he win the possession of the highest and eternal

eternall good, let his complexion be what it will.

For there is no complexion so noble and pure in nature, but is capable of infection from the malignant impresses of the Starres, and of the Devill, and so the man in danger of being thereby led captive into sin and death, if forsaking his true pilot, he will suffer his ship to be carried on by every wind blowing from that principle.

Therefore is that of S. *Peter* to all complexions, a most necessary and seasonable *avise*, 1 *Pet.* 5. 8, 9.

Be sober, and Watch, for your adversary the Devill goes about, as a roaring Lion, seeking whom he may devour.

Withstand him in the faith and fear of God, and be never securely careless of his temptations.

FINIS.